



# Center for the Evangelical United Brethren Heritage

## TELESCOPE-MESSENGER

United Theological Seminary, Dayton, Ohio

Vol. 18 No. 1

Winter 2008

### Solomon Jacob Gamertsfelder, Theologian

by William H. Naumann

Helen G. Naumann, ed.

Solomon Jacob Gamertsfelder (1851-1925), the first full-time president of Evangelical Theological Seminary,<sup>1</sup> was reared among German Evangelicals in Coshocton County, Ohio. He chose to study in Naperville, graduating in 1878 from North Western College and in 1881 from Union Biblical Institute. Upon returning to his native state, the eager young minister commenced serving Ohio churches in Napoleon, West Salem, and Circleville. At the West Salem camp meeting in Wayne County he met and later married Emma Spreng, sister of Samuel P. Spreng<sup>2</sup>, editor of the *Evangelical Messenger*. Gamertsfelder worked alongside him as assistant editor for eight years in Cleveland. In 1895 he moved with his family to Naperville and began his 28 years of teaching theology.

Despite devoting his energies almost monastically to the seminary, Gamertsfelder managed to tone his tall, slender frame with daily mile-and-a-half walks between home and the downtown post office. His children recalled his rigorous swath of the lawn grasses as proof of champion scythe-swinging skill acquired as an Ohio farm youth. Later in life a stomach ulcer slowed him only slightly as each day he faithfully prepared the doctor's prescribed raw hamburgers (along with an occasional raw and dried lining of chicken gizzard) and went on about his tasks as theological instructor. Revival gatherings and camp meetings held little attraction for him, especially in his mature years when he employed

the press of seminary duties as an excuse for absenting himself. Consistently enough, neither did he compel his five children to go or to participate.<sup>3</sup>

A lifelong and devoted student of theology, Gamertsfelder, through meticulous and diligent labor, prepared his seminary class lectures for publication as

his first text, *Systematic Theology* (1913 edition). It was the distillation of years of research and reflection. Unable to spend protracted periods of time in study, his training had been a composite of summer school courses at Harvard, Chicago, and Chautauqua; a correspondence course in Hebrew with William Rainey Harper of the University of Chicago; and eventually a Ph.D. from the University of Wooster (Ohio) in 1903. His experiences in the summer of 1906, however, may have been the most important training he received. He traveled to Germany to study theology, and what he heard and saw became a

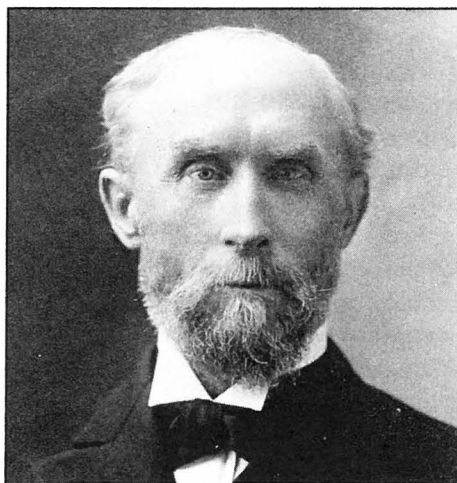


Photo from the North Central College Archives

transforming experience for him. After a week of lectures at Tübingen by such men as Adolph Schlatter, Julius Muller, and Karl Holl, Gamertsfelder wrote home to the *Messenger* to report that things were different than in the days of the radical F. C. Baur:

I am convinced that the wholesale criticisms of the Evangelical Theological Faculties of Germany that many for want of more light and better understanding delight to indulge in, are not founded on the truth. We do not ascribe to these learned men infallibility; this quality can not be found among the sons of men today, nor in the Christian Church as a body in any age.<sup>4</sup>

<sup>1</sup> Begun in Naperville, Illinois, in 1873 at North Western College, it was first called Union Biblical Institute. In 1908 the name was changed to Evangelical Theological Seminary. Gamertsfelder was appointed Acting Principal in 1908 and President in 1912, the position he held until 1919.

<sup>2</sup> S.P. Spreng was elected a bishop in the Evangelical Association in 1907 and served until 1920.

<sup>3</sup> Personal interview with two of his children, Ruth and Gordon Gamertsfelder, January 5, 1966.

<sup>4</sup> *Evangelical Messenger*, September 12, 1906, p. 10.

The following week he dispatched a report from Berlin where he had heard the lectures of Reinhold Seeberg, Julius Kaftan, and Adolph Harnack. Seeberg he described as "the most prominent representative of conservative theology in Berlin," and Kaftan as a Ritschlian.<sup>5</sup> He heard Harnack on the subjects of the Apostles' Creed, the Lord's Prayer, and the divine sonship of Jesus, and he described both the setting for the lectures and the students' response to him. Obviously this first-hand exposure to German theologians had brought an immense change in his attitude toward them:

I considered it a rare privilege to hear from their own lips men whom I often misjudged because I had seen them only through the eyes of the critics. While I am not willing to accept as the truth all these great men offer to the world, I am sure that I shall in the future read the adverse criticisms on German theologians with more sympathy than I ever did before.<sup>6</sup>

Perhaps it was sentiments such as these that alarmed his colleagues on the Board of Publication when he asked for denominational blessing on his *Systematic Theology* as an approved textbook. Had he become too friendly with German theological liberalism? Was his textbook too "liberal" to be used by seminary students? Apparently the Board of Publication thought so, for it insisted that he make significant revisions to it.

One reason for the required revision may lie in denominational politics. In 1891-1894 the Evangelical church had been split into The Evangelical Association and The United Evangelical Church. However, by 1915 the fractious leaders had died and serious efforts were underway to heal the breach.<sup>7</sup> However, the early decades of the 20<sup>th</sup> Century had seen the rise and spread of Fundamentalism in American Protestantism, and this movement had taken a strong hold in The United Evangelical Church.<sup>8</sup> With the Evangelical Association initiating the overtures toward reunion they were, in effect, courting the United Evangelicals. Thus, they were eager to play down their differences by demonstrating

that they were just as orthodox, conservative, and faithful to the Bible and tradition as their would-be partners. And of further concern, since the United Evangelicals had no official seminary of their own, they would of necessity be sending many of their ministers-in-training to the theological school in Naperville where Gamertsfelder held forth. Hence, the Board of Publication insisted that Gamertsfelder revise his *Systematic Theology* before it could be approved.<sup>9</sup> These are the most apparent reasons for the revision.

Authors, however, are human and do change with the passage of time. Perhaps Gamertsfelder believed that the times required a slightly difference message. Apparently he had been using the 1913 edition of his *Systematic Theology* as a textbook, although it is not known for sure whether he was permitted to circulate it among his students. It is known that the book was essentially his class lectures—or his resources for them. He probably recognized the significant influence his book would have if he could placate the Board of Publication.

Professor Gamertsfelder set to work to make *Systematic Theology* more acceptable, and the revised work was approved by the 1919 General Conference of the Evangelical Association. That revised edition, printed in 1921, was used to train ministers in the decades that followed and was also adopted in the Course of Study for non-seminarians.<sup>10</sup>

Clearly Gamertsfelder had been reluctant to revise. In a handwritten notebook apparently prepared for an interview with the Board of Publication he wrote poignantly of his early training in "an Evangelical family" and his decades of unquestioned service in the denomination.<sup>11</sup> Why then should his book not be accepted?

The word passed down through the family was that he rewrote the book but said the same thing.<sup>12</sup> To what extent was this true? Were there significant changes between the two editions? The answer to the second question is an emphatic, "Yes!" The man must have spent countless hours in revising his *magnum opus*.

The most important changes centered on one theme: the doctrine of atonement. However, there was also a difference in mood and emphasis, as he removed or "played down" controversial passages and

<sup>5</sup> For a profile of Albrecht Ritschl see Dillenberger & Welch, *Protestant Christianity*, pp. 198-200.

<sup>6</sup> *Evangelical Messenger*, September 19, 1906, p. 10.

<sup>7</sup> Gamertsfelder, in fact, was a member of the first Commission on Church Union and Federation to explore reunion with the United Evangelicals. See Raymond Albright, *A History of the Evangelical Church* (Harrisburg, PA: Evangelical Press, 1942), p. 378. Another motive for reunion probably was the anti-German sentiment during World War I. These two small German denominations needed each other.

<sup>8</sup> This development is documented in Naumann's, *Role of Theology*, esp. Chapters XII and XIV.

<sup>9</sup> This motive was suggested to the author by the late James D. Nelson, Professor of Church History *Emeritus* of United Theological Seminary.

<sup>10</sup> *Evangelical Messenger*, August 29, 1925, p. 26

<sup>11</sup> Manuscript #67 in the Gamertsfelder Collection at United Theological Seminary, Trotwood, Ohio.

<sup>12</sup> Reported to the author by SJG's daughter, Ruth Gamertsfelder.

strengthened language supportive of traditional doctrines. For example, the 1913 edition stated that "every age must produce its own theology" (I, 30). This was deleted in the second edition and replaced by, "What is absolutely true in one age can not be false in another age" (II, 7-8). Another addition: "In this intensely critical and practical age it behooves us to lay additional emphasis on the truths of experimental religion, in order that we may speak with firm conviction on the fundamental doctrines of our holy religion" (II, 15). Also, his critique of biblical literalism (I, 87) does not appear in the revised edition. However, the authority of religious experience is reiterated in the 1921 edition:

The convictions we set forth as doctrines must ever be those which spring out of our own religious experience as we appropriate by faith the revelation God has given us in Christ. Realizing that all things are ours, the Church and the world, the apostles and the philosophers, the exegetes and the theologians, we nevertheless seek the rationale of our faith in our own religious consciousness. (I, 40; II, 42)

Lest the later reader miss his point about ultimate authority, he added this new paragraph:

The vast majority of believers accept the Sacred Scriptures as a special revelation of God not because of a process of reasoning on external evidence, but because of the experience of a religious life that is fostered thereby. The Holy Spirit makes use of the Bible as a means to awaken and develop the true life in God. Experimental religion is more potent than reason or syllogism in convincing the masses as to the authenticity and truthfulness of the Bible. (II, 103; cf. I, 95 and II, 99)

The 1913 edition does a bit of waffling on the subject of the Virgin Birth. Gamertsfelder writes:

We admit that the virgin birth was not absolutely necessary in order that Christ might have been exempt from human depravity. The Holy Spirit might have caused all taint of depravity to drop out of one offspring of the human race starting a new human life without any inherent tendency to sin. However, it must also be admitted that the virgin birth has in its favor the natural fitness of things. It is eminently fitting that a supernatural life should have a supernatural beginning. Granting a real Divinity of the God-man, there can be no objection to the virgin birth; but, on the other hand, the Divinity of Christ does not stand or fall with the doctrine of the virgin birth. (I, 340-341)

This paragraph was omitted in the revised version (1921 edition).

S. J. Gamertsfelder made the greatest changes in the chapter on the Atonement. In an article published in the *Evangelical Messenger* in 1905, he specified the doctrine of atonement as one place where change in theology was needed.<sup>13</sup> Then, in the first edition of the *Systematic Theology* he moved away from some traditional doctrine, putting less emphasis on substitutionary theory<sup>14</sup> and more on what he calls "the ethical theory of the atonement" (I, 279). However, in the 1921 edition he completely reworked and rewrote his treatment of this subject. In 1913 he had addressed the sacrificial system in Hebrew Scripture by emphasizing the commonality of all Semitic sacrifices, but in 1921 he has only a passing reference to the similarity of Jewish sacrifices to those of surrounding nations. The revised edition adds a nearly four-page section which stresses that the atonement is a plan formed before the foundation of the world (II, 274-278).

In the 1913 version he argues strongly against the penal substitution theory (I, 265-267), pointing out that it is not taught in the Old Testament (I, 277-279). However, all of this is missing in 1921. In 1913 Gamertsfelder saw "... other forms of redeeming activity in the world aside from the work of the historic Christ" (I, 281). "God has so constructed the order of nature that it gives an expression of His moral nature" (I, 282). This is deleted in 1921, where his emphasis is on the **uniqueness** of Christ's atonement. What must have bothered his critics (of the first edition) most was this sentence: "We teach that this atoning work was done without any real transfer of guilt, and without any transfer of punishment" (I, 293).

A section substantially rewritten is "The Necessity of the Death of Christ" (I, 298-302; II, 321-325). Clearly Gamertsfelder preferred a view that stressed the love and compassion of God rather than legalistic compulsion. In the first edition he argued strongly against the Commercial and Penal Satisfaction theories (I, 299), but softened this critique in the second edition. In 1921, after pointing out that the terms "vicarious" and "substitutionary" are not found in the Bible (II, 289), he proceeds to give an eloquent interpretation of Scripture, showing that the death of

<sup>13</sup> January 25, 1905, p. 50

<sup>14</sup> Substitutionary theory grew out of the "satisfaction" doctrine of St. Anselm (c. 1034-1109). This view held that Jesus Christ provided salvation by offering himself as a sacrifice in the place of sinful humankind. The so-called "penal substitution theory" held that sinful humans are legally required to pay a penalty to satisfy the justice of a righteous God. The death of Christ provided this "substitutionary" penalty.



Christ on the cross was truly vicarious and substitutionary (II, 289-294).

Did Gamertsfelder see himself in an analogous role of self-sacrifice? Perhaps so. His willingness to revise the Systematic Theology may have cost him his health. His wife thought so,<sup>15</sup> regarding the stress and strain over the project as leading to his premature demise in 1925. Whether or not, this section is probably his finest addition to the 1921 edition.

It is clear that in 1913, although he does not fully accept the Moral Influence Theory<sup>16</sup> (I, 279-280) his heart is in the "Ethical Theory of the Atonement" (I, 279-281). The Atonement of Christ has the "... purpose of inducing men to forsake sin and walk in fellowship with God, by means of accepting Christ as their Lord and Saviour" (I, 293). In 1921 he deletes reference to the "Ethical Theory of the atonement" (Cf. I, 298 and II, 321) preferring to write about the "Ethical Setting of the Work of Redemption" (II, 305-307). Furthermore, he includes this clarification:

The Moral Influence Theory of the Atonement was advocated in America by Horace Bushnell, in Great Britain by Robertson, Campbell and Young, and in Germany by Ritschl. . . It contains some valuable elements of truth, the chief of which is the fact that the suffering of Jesus Christ brings a strong moral influence to bear on men. But the theory cannot be accepted, because it is false by defect. The theory holds that the atonement of Christ has effect only because it reveals God's love and therefore softens men's hearts and leads to repentance and not because it satisfies Divine Justice. The chief defect in the Moral Influence Theory lies in the fact that it does not teach that the death of Christ satisfies Divine Justice. No theory of the atonement can be Biblical without giving a prominent place to the idea that the death of Christ is the greatest manifestation of God's love; on the other hand no theory is Biblical that rejects the doctrine that the death of Christ both expresses and satisfies Divine holiness and Divine Justice. (II, 300-301)

The first edition talks about Christ as "the perfect model of fellowship with God" and as "our perfect example not only in formal prayer, but also in seeking the direction of God in the detailed affairs of this life" (I, 286-287). The 1921 edition expresses the moral emphasis indirectly (II, 321-322). In fact, Gamertsfelder tackles the difficult subject of God's satisfaction by talking about holy love, "a term

expressive of the sum of all moral attributes, and to say that God's holy love is satisfied is equivalent to saying that God's moral nature is satisfied, His justice and His righteousness, His mercy and His love are satisfied" (II, 329). The 1921 edition twice injects approvingly a reference to Kant's moral (categorical) imperative (II, 68, 84-85).

In the first edition Gamertsfelder concludes his treatment of the atonement with a section on "Satisfaction in the Atonement." However, this does not mean penal satisfaction or substitutionary atonement, but simply that God is completely pleased with the result (I, 310-315; II, 335-336). God's justice is satisfied, God's holy love and moral nature are satisfied, and God is satisfied that God's very best has been offered for human redemption.

Clearly Gamertsfelder's emphasis on God's love is maintained in the second edition. In 1913 he repeatedly appeals to God's love as the decisive, operating factor (I, 279-281, 284-286, 293, 300, 302 313-314, 335-336). 1921 expresses it differently, but just as strongly. He writes: "

When we say that the suffering of Jesus Christ in making atonement for the sins of the world is substitutionary we mean thereby that it is suffering in behalf of others, prompted by pure love and endured for the purpose of reconciling God and expressing His holy love for the sinner and at the same time his Holy condemnation of sin. (II, 290-291)

### An Appraisal

Gamertsfelder was an inquisitive scholar, hungrily ranging far and wide in his study of theology. One time he even quoted Henri Bergson, apparently because of his support for the idea of progressive revelation (I, 91; II, 95).<sup>17</sup> Recognizing the importance of comparative religion for the theologian, he applauded the work of Max Mueller in introducing "this new science" (I, 15; II, 15). Although a product of his church and of his era, he yet was a man ahead of his time.

Should Gamertsfelder be considered a liberal in theology? In 1966 I wrote: "The most influential Evangelical to respond appreciatively to evangelical liberalism was Solomon J. Gamertsfelder."<sup>18</sup> Since liberalism comes in different forms, I was using Sydney Ahlstrom's careful description in his landmark study, *A*

<sup>15</sup> According to her granddaughter, Helen Gamertsfelder Naumann.

<sup>16</sup> As set forth by Peter Abelard, the Socinians, the Unitarians, and Horace Bushnell.

<sup>17</sup> See Gamertsfelder's lecture on "Progressive Revelation" (Manuscript #69 in Gamertsfelder Collection, United Theological Seminary).

<sup>18</sup> Naumann, *Role of Theology*, p. 210.

*Religious History of the American People*.<sup>19</sup> That led to consideration of the themes of evangelical liberalism: tentativeness, tolerance, interest in comparative religion, immanentism, the glorification of humanity, personality, Christocentrism, and openness to science, as they applied to Gamertsfelder and his fellow church leaders.<sup>20</sup> What can be said of him in summary?

1. Gamertsfelder had a curious and exploratory mind and was interested in looking at a wide variety of views, whether or not he fully embraced them.

2. He always placed heavy stress on Scripture, quoting and referring to it hundreds of times in his *Systematic Theology*. Central to his thought was the life of Jesus the Christ as portrayed in the New Testament.<sup>21</sup>

3. The required revision of his textbook cannot have been the result of a change of mind or heart late in life, but rather is a work tailored to the needs of his church.

4. The evangelistic, revivalistic Wesleyanism of his denomination (and of his early home training) was compatible with several of the themes of evangelical liberalism, such as strong emphasis on human freedom and on ethical preaching and moral education.<sup>22</sup>

(It is important to note Ahlstrom's distinction between Evangelical liberals and Modernistic liberals. The former, he wrote, "were those determined to maintain this historic continuity of the Christian doctrinal and ecclesiastical tradition, except insofar as modern circumstances required adjustment or change. Biblical study remained central."<sup>23</sup>)

5. The degree to which Gamertsfelder revised the section on The Atonement of Christ is not surprising, for it was at the center of his church's life. Nothing must be allowed to interfere with or diminish the basis of Evangelical preachers' calls to repentance. They were the life blood of the church. Thus, he needed to soften his criticism of penal satisfaction and substitutionary theory, for they underlay the traditional call to repent.

6. Growing up as an Ohio farm boy, the child of German immigrants with church being central in their lives, Gamertsfelder accepted Christ at the age of 12 and

learned to trust the Bible and to follow its teachings. When he began to read such liberals as William Newton Clarke and William Adams Brown, he discerned a distinct compatibility with his Arminian, Wesleyan heritage. That did not mean that he became a "flaming" liberal. Instead, we may think of him as a well-grounded evangelical Christian who was personally secure enough to allow his theology to be enriched by new ideas as well as old. Not a bad model.

### Bibliography

> Ahlstrom, Sydney E. *A Religious History of the American People*. New Haven: Yale University Press, 1972.

> Behney, J. Bruce and Paul H. Eller. *The History of the Evangelical United Brethren Church*. Nashville: Abingdon Press, 1979.

> Dillenberger, John and Claude Welch. *Protestant Christianity*. New York: Charles Scribner's Sons, 1954.

> Gamertsfelder, S. J. *Systematic Theology*. Cleveland, Ohio: Printed for the author by C. Hauser, agent, 1913.

> \_\_\_\_\_. *Systematic Theology*. Cleveland, Ohio: C. Hauser, Publisher, 1921. Copy used was printed in 1938 by the Evangelical Publishing House, Harrisburg, PA.

> \_\_\_\_\_. "Notebook of Proposed Revisions of and Additions to *Systematic Theology*." Manuscript #63 in Gamertsfelder Collection at United Theological Seminary, Trotwood, Ohio 45426. 24 pages.

> \_\_\_\_\_. "Notebook Containing Preparation for Discussion of Revisions of *Systematic Theology*." Manuscript #67 in Gamertsfelder Collection at UTS. 42 pages.

> \_\_\_\_\_. "Progressive Revelation." A lecture to a conference of young ministers. Manuscript #69 in Gamertsfelder Collection at UTS. 15 pages.

> Naumann, William H. *Theology and German-American Evangelicalism: The Role of Theology in the Church of the United Brethren in Christ and The Evangelical Association*. Unpublished Ph.D. dissertation, Yale University, 1966.

<sup>19</sup> Sydney Ahlstrom, *A Religious History of the American People* (New Haven: Yale University Press, 1972), Chapter 10, pp. 763-784. Hereafter cited as Ahlstrom, *Religious History*.

<sup>20</sup> Naumann, pp. 227-265.

<sup>21</sup> Naumann, p. 254.

<sup>22</sup> See Ahlstrom, *Religious History*, Chapter 46, esp. pp. 779-782. Ahlstrom, dean of American religious historians, says that one subgroup of evangelical liberalism "included those who stood in the tradition of Schleiermacher and William James (not to mention the Puritans and John Wesley) who put great value upon 'being religions' and upon analyzing religious feeling" (p. 782). This was the evangelical liberalism Ahlstrom was describing in his *magnum opus*.

<sup>23</sup> Ahlstrom, p. 782.

### Telescope-Messenger

Is published twice yearly by the Center  
For the Evangelical United Brethren Heritage  
United Theological Seminary  
4501 Denlinger Road  
Trotwood, OH 45426

Editor: Robert L. Frey  
Compositor: Patricia Frey  
Printer: Peterson Litho Graphics

Correspondence should be sent to the editor at  
1356 Hidden Creek Drive  
Miamisburg, OH 45342

rlfrey@myexcel.com



The Advisory Council of the Center for the EUB Heritage taken at its October, 2007 meeting. Seated from left to right: Norma Stockman, K. James Stein, Dean Klump, Mary Lue Warner, Ruth Stambach. Standing from L. to R.: Robert L. Frey, William H. Naumann, Timothy Binkley, Mary Anne Tomlinson, Harold Stockman, Sarah Blair, Gail Stevens-Shourds, Jason Vickers, Shomy Eichenauer, Newell Wert, Dwight Busacca, J. Steven O'Malley.

### Forty Years After Dallas: Retrieving the EUB Heritage for United Methodism

With a slight change in title, planning for the conference at United Theological Seminary scheduled for September 12-13, 2008 is well underway. This will be a most interesting conference for anyone interested in the EUB heritage, pietism, and the Wesleyan tradition. The topics listed below describe the general subject matter of the papers and the final titles of the presentations might be different.

Papers will be organized in three areas. In the general **history** area papers will be presented by: James Stein (Professor *emeritus* of Church History, Garrett-Evangelical Theological Seminary) on "The History of Pietism;" Scott T. Kisker (Associate Professor of Wesleyan Studies, Wesley Theological Seminary) on "Otterbein, Boehm, and the United Brethren in Christ;" Kenneth Rowe (Professor *emeritus* of Church History, Drew University) on "Jacob Albright and the Evangelical Association;" and Paul Wesley Chilcote (Duke University and Ashland Theological Seminary) on "Women in the Pietist Heritage of United Methodism."

The **doctrine and theology** area will have papers presented by: Steve O'Malley (Professor of Methodist and Holiness History, Asbury Seminary) on "The Theological Heritage of Pietism;" Ty Inbody (Professor *emeritus* of Theology, United Theological Seminary) on "Doctrine and Theology in the United Brethren Tradition;" William H. Naumann (Professor *emeritus* of Religion, North Central College) on "Doctrine and Theology in the Evangelical Association;" and Jason E. Vickers (Assistant Professor of Theology and Wesleyan Studies, United Theological Seminary) on "The EUB Confession of Faith: A Theological Commentary."

The **polity and practice** area will have papers presented by: James E. Kirby (Professor *emeritus* of Church History, Perkins School of Theology-S.M.U.) on "The Practice of Ordination and Episcopacy;" Kendall McCabe (Professor of Evangelization, United Theological Seminary) on "The Practice of Liturgy and Sacraments;" Ulrike Schuler (Professor of Church History for Methodism and Ecumenical Studies, The Theological Seminary of the United Methodist Church in Reutlingen, Germany) on



"Missions and Evangelism among the EUB;" and Wendy Deichmann Edwards (Associate Professor of History and Theology, United Theological Seminary) on "Social Practices in the Pietist Traditions."

The final plenary presentation will be made by William J. Abraham (A. C. Outler Professor of Wesleyan Studies, Perkins School of Theology). Dr. Abraham will take on the formidable task of projecting the heritage of the EUB into the future of United Methodism. Most

readers will recognize many, if not most, of the names of the scholars making presentations at this conference.

Inserted into this issue of the *Telescope-Messenger* is a flyer on the details of this conference. It includes a registration section that can be filled out and returned to the Seminary. Because of limited space for meals, enrollment for this conference is limited, so make your reservations early.

Robert Frey

## From the Curator

### The Funkhouser Organ

Attention music lovers . . . and lovers of church music! The Center for the Evangelical United Brethren Heritage needs your help in restoring the Funkhouser Pipe Organ.



This Estey Reed Organ was made in Brattleboro, Vermont, around the 1880s. It was used by Rev. A. P. Funkhouser for many years in conducting United Brethren campmeetings and revival services in West Virginia. While serving in West Virginia in 1929, the Rev. Jerome Stambach received the organ in lieu of payment for his services. His wife, Pauline Stambach, and daughter, UTS alumna, Ruth Stambach, donated it to the Center in 1988.

Unfortunately, a steam leak damaged the organ seriously while in storage at the former Dayton View UTS campus. Now the EUB Center wishes to restore the Funkhouser organ fully so that it will look and sound as it did 125 years ago. The restoration will take nine months and cost approximately \$2500.

If you would like to support this project, please send your donation to the Center for the EUB Heritage, 4501 Denlinger Road, Trotwood, Ohio 45426. Checks should be made payable to "United Theological Seminary" and marked "Funkhouser Organ." Every donation will be matched dollar-for-dollar by an anonymous donor until the \$2500 is raised. All donors will receive a personal invitation to attend a special dedication recital on the organ next year.

### Upcoming Exhibits

From March 1 to July 18, 2008, the Center for the EUB Heritage will present two special exhibits simultaneously at United Theological Seminary. The James Nelson Research and Exhibit Room will feature our newest production: "Edmund S. Lorenz: Dayton's Dean of Church Music." This local history exhibit explores the life of author, composer, educator, United Brethren minister, and publisher E. S. Lorenz, founder of the Lorenz Publishing Company.

Also, in the Academic Hallway Gallery we will feature a significant exhibit (22 large panels!) borrowed from the Dayton Metro Library, titled: "Germans in the Valley: German Immigrants, Their Descendants and Culture in Montgomery County, Ohio 1796-1918" by Lindy McDonough.

These two exhibits complement each other. I hope that many members of the Center will come to view both exhibits during Library operating hours (normally Monday-Friday from 9 a.m. to 5 p.m.). If possible, bring friends, family members, and church groups. The exhibits are open to the public free of charge as a part of the seminary's educational outreach.

Tom Binkley

United Theological Seminary  
Center for the Evangelical United Brethren Heritage  
4501 Denlinger Road  
Trotwood, OH 45426

NON-PROFIT  
ORGANIZATION  
U.S. POSTAGE  
PAID  
DAYTON, OH  
PERMIT No. 579

## CHANGE SERVICE REQUESTED

### The Fourteen Mistakes of Life

An English paper (name unknown) is said to have given what are called "The fourteen mistakes of life" as follows:

- ✓ To set up our own standard of right and wrong and judge people accordingly.
- ✓ To measure the enjoyment of others by our own.
- ✓ To expect uniformity of opinion in this world.
- ✓ To look for judgment and experience in youth.
- ✓ To endeavor to mold all dispositions alike.
- ✓ To look for perfection in our own actions.
- ✓ To worry ourselves and others with what cannot be remedied.
- ✓ To refuse to yield in immaterial matters.
- ✓ To refuse to alleviate, so far as lies in our power, all that which needs alleviation;
- ✓ To refuse to make allowance for the infirmities of others.
- ✓ To consider everything impossible that we cannot perform.
- ✓ To believe only what our own finite minds can grasp.
- ✓ To expect to be able to understand everything
- ✓ To live for time alone, when any moment may launch us into eternity.

Whether or not the above comprehends *all* the mistakes of life, we are not able to say, but we incline very strongly to the opinion they do not. However, they should be carefully studied, and may be committed to memory and remembered with great profit by all young people. It is very certain that the last one is by far the greatest mistake any one can make.

From *The Religious Telescope*, January 1901, p. 37.

### About the Author

William H. Naumann is a retired Professor of Religion at North Central College, Naperville, Illinois. He lives in Tennessee with his wife, Helen G. Naumann, who is the granddaughter of S. G. Gamertsfelder.